

10.

THE
New Proclamation,
IN
ANSVV ER
TO A
LET T E R

H: (Lut)
n

Exod. 34. And the Lord passed by before him,
and proclaimed, The Lord, The Lord God, Mer-
ciful and Gracious, Long-suffering, and abun-
dant in goodness, &c.

Isa. 9. His Name shall be, The wonderful Coun-
cellor, The mighty God, The everlasting Fa-
ther, The Prince of Peace.

London, Printed 1649.

THE
New Proclamation
IN
A NEW
TO A
LETTER.



Exod. 34. And the Lord said before him,
and proclaimed, The Lord, the Lord God, Mer-
cy and Gracious, long suffering, and abun-

And His Name shall be, The wonderful Coun-
sellor, The mighty God, The everlasting Fa-
ther, The Prince of Peace.

London, Printed 1649.



May it please you, &c.

HAVING taken some time to examine the inclosed, in observance of your command it is here returned; The interpretation therein given of that Text *Phil. 2.6.* being compared with our English Translation, and both with the Original, ours is found to be rendred much neerer the letter, and very agreeable to the Greek phrase, a cloud of Interpreters withall taking it as we do: And though possibly the words might admit of another construction, yet what can be so safe as to read it to the letter, when the sence accords so well to the rest of the holy Scripture.

A 2

VVherein

Wherein our blessed Savior Iesus Christ, the only begotten Son of God, is often stiled, God absolutely; but it is observed, that simply and without restraint to some circumstance, none is called God, besides the only true God, the Eternal Creator of the world: Christ is called *The true God and Eternal life*, 1 John 5.20. The name *Jehovah*, and Divine properties, as Eternity, Immenfity, Omnipotency, to be religiously adored, prayed to, trusted in, are communicated to him. He is stiled, *The proper or own Son of God, The only begotten of the Father*, and who shall declare his generation? never said to have had any time of beginning, who then may contradict his Coeternity with the Father? Shall not the wisdom of God be

be Coeateal with God: not a word in the Scripture that makes him of a Godhead inferior to the Father, who then may in respect of his Divinity deny his equality?

All those places of Scripture which declare the Lord Christ to be true God (seeing there is but one God) make him one, and equal with that one God; yet hath the Son a distinct subsistence from the Father, and from the Holy Spirit; as the Father hath life in himself, so hath he given (*viz.* by Divine generation) to the Son to have life in himself: *I will pray the Father, and he shall give you another Comforter*, which distinguishes him from the holy Spirit.

Yet are there not three Gods, the Scriptures affirm there is but one.

This

This point is with humility to be received; we cannot restrain the Deity to the Laws of created Nature, nor finde whereto perfectly to compare him: VVhen the Apostle teaches, *That in Christ dwells the fulness of the Godhead bodily*, he bids first beware of being spoiled by Phylosophy: It is sufficient the word of God instructs us, That the Father is *Jehovah*, the Son is *Jehovah* (no inferior God) the holy Spirit is *Jehovah*, yet there is but one God *Jehovah*: This I take to be Trinity in Unity, and Unity in Trinity. However the Modern Iews were offended at this Equality and Unity, the ancient Iews very well understood that when our Savior said he was the Son of God, he did in effect affirm himself to be God; and that

Isa 44. 5.
compared
with Rev.

21. 6.

2 Cor. 6. 16.
compared
with Lev.

12. 26.

that when he called God his own Father, and said he did the same work with the Father, he made himself equal with the Father: Neither doth our Savior Christ reprove them for so judging of him, *Joh. 5.*

As for those Objections, *That God is the head of Christ, That he shall deliver up the Kingdom to God, even the Father, That the Son himself shall be subject to him.* It is the used maner of speech in the Scripture (by reason of the Union between the Godhead and Humane Nature in Christ) in mentioning what is proper to one Nature, to take the name of the other, as where our Lord speaks to *Nicodemus*, *No man hath ascended up to heaven, but he that came down from heaven, the Son of man which is in heaven:*

ven : to be in divers places at once,
 must of necessity be understood of
 the Deity alone, though spoken un-
 der the Name of the Son of man:
 So it is said of Christ's Kingdom there
 is no end; and yet is again said, He
 shall deliver up the Kingdom to his Fa-
 ther: The giving up of the King-
 dom must be as Mediator; and
 the retaining of it without end, as
 God Eternal. And so for those
 places, It pleased the Father that in him
 should all fulness dwell, &c. they are
 understood, It pleased the Father that
 in the Mediator Christ, should all
 fulness dwell in him, &c. of others I
 say not. Thus as I held it my duty on this
 occasion, I have endeavored to give a
 reason of my faith in this particular,
 Being your most humble, &c.

Eu: H:



